July 1982 Vol. 4 No. 2 $1.25

THE ASIANADIAN

AN ASIAN CANADIAN MAGAZINE

Contents

Vol. 4 No. 2 July 1982

Features

THE BUBBLE BURSTS 2
BOBBY SIU

SIX YEARS IN CANADA 14
ALLAN WONG

INDIAN MAHILA ASSOCIATION 18
PRABHA KHOSLA

ASIANADIAN READER SURVEY 28

Departments

EDITORIAL 1

DUBIOUS AWARD 7

INTERNATIONAL FORUM 9

POETRY 13

FACE TO FACE 21

BOOK REVIEW 24

T.V. REVIEW 26

COMMUNITY NEWS 27

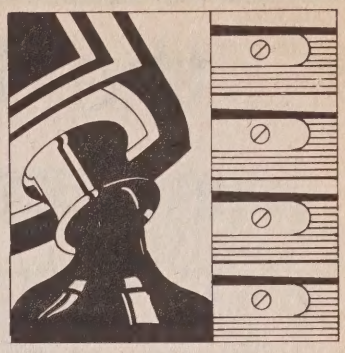
The Asianadian: An Asian Canadian Magazine is published by the Asianadian Resource Workshop, P.O.Box 1256, Station Q, Toronto, Ontario M4T 2P4, Canada. Copyright (c) 1982 by Asianadian Resource Workshop. All rights reserved. Contents may not reprinted without prior written permission.

ISSN #0705-8861. Second Class Mail Registration Number 4438, Toronto, Canada. The Workshop is a registered, non-profit organization. All donations are tax-deductible. Printing is by Weller Publishing.

The Asianadian is managed by a Board of Editors. Production this issue: Editors -- Danny Lee, Momoye Sugiman, and Prabha Khosla. Kathy Adachi, Dora Nipp, Diane Yip, Satish Dhar, and Meena Dhar.

The opinions expressed in this issue are not necessarily those of the collective.

Editorial



The media have often been criticized for sensationalism and negativism. As part of the media, *The Asianadian* is no exception.

Our "sensationalism" takes the form of potentially explosive Asianadian "gut history". Publicizing, even propagandizing the horrors, injustices and suffering of the past to an unenlightened Canadian public is admirable and meritorious. The often scandalous and perverse treatment of Asian Canadians in the last one hundred years (and to some extent today) adds perspective to what is commonly accepted as Canadian History. The danger, however, and we should not be oblivious to it, is in being overly preoccupied with past traumas. This would be unhealthy and unproductive. Energy and talent which could be otherwise used to shape future history are expended in excavating further injustices and presenting old arguments in new variations.

The Asianadian's tone has often been inordinately negative. Perhaps, it is the case that Asian Canadians are doomed forever to racism, discrimination, prejudice, and stereotyping in one form or another, and as such we have perfectly good reason to be pessimistic. For example, Bobby Siu, in "The Bubble Bursts" posits that though Chinese Canadians may be highly educated professionals, they've unintentionally trapped themselves within socially dead-end niches.

This magazine was originally conceived as a response to the mass media, which gave little coverage to Asian Canadian issues. When it deigned to do so, misconception, ignorance, unconscious racism and defamation were the order of the day. *The Asianadian* represented an alternative. Just as the media have a special responsibility (theoretically) to be fair and objective, *The Asianadian* for the sake of credibility must do the same. Double standards should not be tolerated. In this regard, writers should not use *The Asianadian* as launching pads for personal vendettas but whenever possible, use objectivity and encourage the positive.

Alan Wang's "Six Years in Canada: A Personalized Philosophy" points out what has been missing in *The Asianadian*: Balance and Positive approach. Wang's article dwells on development of life skills geared to the Asianadian or in a broader sense, Asianadian self-actualization. Wang poses some legitimate questions: Why can't we use stumbling blocks as stepping stones? Why should we dwell on the past when there is so much to be done now? Why can't we share positive as well as negative experiences?

It's always easier to put down real or imagined opponents (take your choice of government institutions, the media, bureaucracy, conservatism, reactionism) but much more difficult to offer solutions. Sensationalism, negativism and pessimism have overstated themselves. We as Asianadians are in a unique position to give constructive criticism, challenge existing structures and develop strategies to overcome the problems we face in Canadian society. If we are ingenious enough, we'll use the stumbling blocks for stepping stones. If not, we'll remain in our mental straitjackets, theorizing about our unhappy past and gloomy future.

Danny Lee

ASIANADIAN AIMS

1) To find new dignity and pride in being Asian in Canada.
2) To promote an understanding between Asian Canadians and other Canadians.
3) To speak out against those conditions, individuals and institutions perpetuating racism in Canada.
4) To stand up against the distortions or our history in Canada, stereotypes, economic exploitations, and the general tendency towards injustice and inequality practised on minority groups.
5) To provide a forum for Asian Canadian writers, artists, musicians, etc.
6) To promote unity by bridging the gap between Asians with roots in Canada and recent immigrants.

the bubble bursts:

THE COMING CRISES OF THE CHINESE COMMUNITY

bobby siu

If we place the Chinese community within the larger changing structure and see it as a part of the historical process, it may not be difficult to find that the position of Chinese in Canada is actually on shaky ground. Several crises are expected to hit the Chinese community. These crises are: (1) the incapacity of Chinese to translate their education investment into economic rewards; (2) the Chinese are getting occupations where demotion, lay-offs, and/or bankruptcy are forthcoming; and (3) the incapacity of Chinese to convert their accumulated wealth into political power.

According to Statistics Canada, Chinese and Jews are the most educated groups in this country. However, for some reason, the Chinese never got the economic rewards the Jews did. Based on the 1971 Census of Canada statistics, Peter Li (1979) argued that if we rank ethnic groups in this country by their average income, the Jews ranked first and the Chinese 18th (earning an average income of $1,025 below the national average which was $6,004 in 1971). The rank of the Chinese was just below that of the Black, and just above those of the West Indian and Native People.

One may argue that factors such as family background , present occupational status, age and years of residence may contribute to such income discrepancy. Goldlust and Richmond (1973) in a study on the income of male household heads in various ethnic groups in Toronto, challenged the validity of such an argument. They found that after taking into consideration all these factors as well as educational levels that English and Jewish male immigrants still earned $3,800 more than Asian and Black counterparts. At that time, based on factors mentioned above such as family background , the Asian and Black immigrant men should have earned $10,200, but they actually earned $7,300.

*A modified excerpt from the article of the same title which appeared in *Rikka*, vol. 9, no.1 (1982).

A more recent study on educational levels and incomes of Jews, "Majority Canadians" and Chinese in Metro Toronto (1978-79) showed that while their years of education were 14, 13.9 and 13.9, their average incomes per year were $16,350, $15,200 and $14,000 respectively.

The above studies point out the fact that the Canadian economy failed to reward Chinese financially in spite of their investment in education. In other words, unlike the Jews and the majority of Canadians, the Chinese were not able to translate their educational investment into economic rewards.

As suggested previously, the educational level of the Chinese continued to climb in the 1970s and early 1980s. Unfortunately, the unemployment rate is also climbing. (As a matter of fact, the number of unemployed steadily increased since 1965). In December 1981, the unemployment rate reached 8.6% on the national level and this figure was on the low side as it did not include the "hidden unemployed".

Based on the 1976 census data, a study done by the Metro Toronto Social Planning Council showed that Chinese (age 15 and over) had an unemployment rate of 8% compared with that of the English, 6%. This means that the Chinese are harder hit during the high unemployment situation.

In the context of economic hardship, the situation of underemployment is equally alarming. People may be able to find jobs but the kinds of jobs found do not usually require their educational qualifications. In other words, some people are overqualified for their jobs. The highly educated Chinese fall into this category but from the study by Boyd, *et. al.* (1981), it appears that most Chinese are underemployed. This is due to the fact that most Chinese in Canada are immigrants. According to the study, the Canadian-born men receive more occupational status per unit of education than foreign-borns. This is especially true when the educational level goes beyond undergraduate training. The study showed that for foreign-born men

with graduate education, there is a diminished ability to convert educational attainment into occupational status compared to their Canadian-born counterparts.

Being underemployed, the Chinese have to bear the consequences associated with it, such as under-utilization of skills, underpayment, fewer fringe benefits, poorer working conditions, higher degree of alienation, lower chance of advancement, higher likelihood of demotion and dismissal, less job security, less power in decision-making, less prestige and many other related issues.

The conclusion one can draw from the above discussion is that the Chinese tend to get less benefit from their educational investment than some other ethnic groups. This is being manifested in unemployment and underemployment of Chinese. To overcome this problem, the Chinese tend to follow two routes: (a) heavy investment in education in certain professional fields which are of high demand on the job market, and (b) establishing their own small business usually tailored for Chinese clientele.

Pending a comprehensive survey, one may note that, increasingly, many educated Chinese are moving to professional fields which are perceived as of high demand on the job market. Engineering and computer science are two relevant examples that are popular among Chinese. However, these two fields, though still highly demanded by governments and corporations, are in the process of de-skilling. The de-skilling process is likely to reduce the status of engineers and computer scientists to semi-skilled workers who can be trained in a matter of months or weeks. As more Chinese head toward these two fields, such de-skilling will affect the Chinese community more than others.

As Harry Braverman quite convincingly articulated in his famous book, *Labour and Monopoly Capital* (1974), two processes are now operating in engineering which may undermine its traditional prestigious status as a profession: (a) the fragmentation of tasks within the occupation and (b) the intrusion of electronic data processing (edp) into the engineering occupation.

Increasingly, engineering projects, whether large or small, are broken down into segments of technical specialities and design work. Engineers are hired and allocated by a management team to do certain segments of engineering according to their trained specialities. The managment team provides the framework, ground rules of operation and (sometimes) financial budgets for these engineers. The engineers merely follow the routine of designing. The traditional function of engineers of designing a whole project is lost and they are gradually subordinated under the grand conception of the management team. To a great extent, this phenomenon is already quite common in big corporations.

With the invention of the electronic data processing instruments, human engineers may soon be redundant. Some of the graphic design of engineers can now be translated into numerical forms which are being processed in computers. By processing designs with the help of stored data (calculation formulae , standard information and so on), computers are now taking over some of the designing function of engineers. Instead, engineers in the form of computers may become more popular. Just as we have "machine tellers" in banks which may ultimately displace human tellers, engineers may suffer a similar fate.

In future, as more engineering data are fed into computer systems, the management may take control of conceptual and design knowledge, and hire machine operators and data entry clerks to do the engineer's traditional work. These "new engineers" are easier and cheaper to train and easier to replace than the present university-trained engineers.

What is happening in engineering is also found in the field of computer science. Like traditional engineers who design comprehensive systems to process data, the systems analyst's tasks will also be fragmented and de-skilled in a similar manner as discussed above. At present, there are signs which show that de-skilling is going through the profession of computer programming.

Under the instruction of systems analysts, the programmers would translate the system of data processing into a set of instructions for the computer. These instructions are increasingly predigested and can therefore be mechanically fed into the system. Through advancements in data processing, the programmers' job may become fragmented and de-skilled. They could also be trained in a much shorter period which means, in strategic terms, they can be easily replaced. In future, it is therefore likely that some of these programmers' tasks will be subcontracted to other firms or end up increasingly performed by temporary workers

(who are lower paid and deprived of fringe benefits). It is also probable that computers themselves may be programmed to do their own programming, rendering human programmers redundant.

Depending on the rate of sophistication in the data processing industry, the reduction of engineers and computer scientists to semi-skilled labourers is quite possible within the next ten years or less.

The question then is: should the Chinese get into occupations which have such a great tendency toward redundancy? As many Chinese are flocking into these two occupations, the de-skilling process will certainly affect their status in one way or another. The warning signal is on and it is up to the Chinese to decide.

Another route the Chinese usually take in dealing with employment difficulties and racial discrimination is setting up a small business, either in Chinatowns or elsewhere, most likely in the form of restaurants, grocery stores, travel agencies and other small businesses.

In times of economic crisis, small business ventures are becoming riskier. High interest rates and inflationary costs of materials coupled with general financial restraint of consumers lead small businesses into bankruptcy and foreclosure.

For example, in 1981 about 8,000 businesses went out of business, up 22% from the previous year. A survey by the Canadian Federation of Independent Business (January 1982) showed that close to one-third of the country's small businesses said they will close down, sell part of their business or be forced into bankruptcy if interest rates remain at current levels (18%) throughout this year. Even in times of relative prosperity, doing small business in Canada is not promising since roughly 70% of small businesses close down in the first five years of operation.

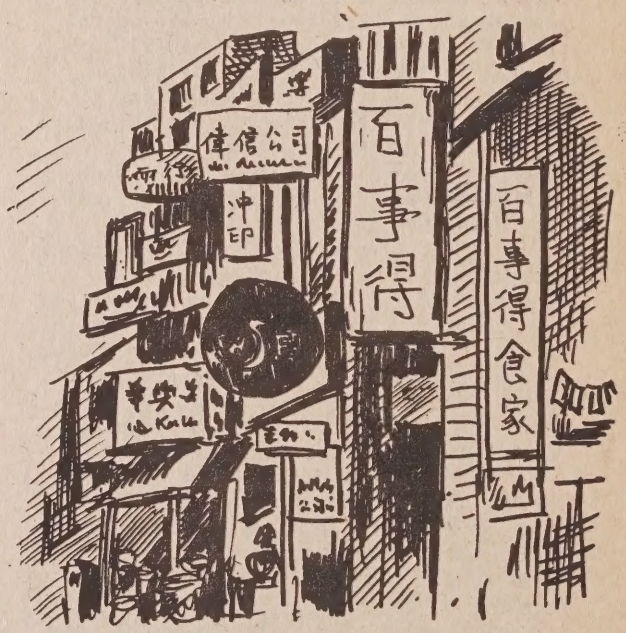
The restaurant trade is not an exception. According to one estimate, the overall restuarant business in Toronto is down by 8 or 9% in the past year.

On the surface, Chinese restaurants appear to be healthy. But the Chinese community is not immune to economic crisis. With increasing cost in accomodation, food, clothing and other necessities, the Chinese are feeling the pinch. While eating out is a great pasttime for the Chinese, it may become a luxury for many.

The lack of Chinese in federal and provincial politics precludes them from articulating their concerns as well as sharing in political decisions which may affect their lives. One might argue that concerns and decisions may be channelled through non-Chinese politicians. This is a possibility but the question is: why work through a non-Chinese when there are so many talented and capable Chinese around? Besides, a white politician does not have to live with racism the rest of his/her life. When the crunch comes, the white politician's stand against racial discrimination may not be at the top of the priority list. However, this does not mean that a Chinese politician would automatically fight for the cause of the Chinese. To ensure that politicians, whatever their colour, fight for racial equality, political pressure must be constant, even escalated.

There is yet another reason why Chinese should pursue political careers. As in other minority groups, there is a small segment within the Chinese community which is wealthy, or at least above-average in income and property ownership. They may invest in real estate, stocks or business but they have not invested in political power. Such a situation has repercussions for the future of the Chinese community (as well as their investments).

The Japanese experience in Canada during the Second World War presents a good lesson for the Chinese. Although the Japanese Canadians had nothing to do with the Japanese government, they were labelled as state enemies and the whole Japanese Canadian community came under siege. Property was confiscated, families broken up as they were rounded up in "internment camps". Even after the war, they were not compensated for lost property and dignity.



The moral of this episode is that without political power, a minority group's fate cannot be secured. It must be noted that during the Second World War, the properties of Italians and Germans in Canada were largely untouched although Canada was at war with Italy and Germany. What saved the Italian and German communities was that a number of parliamentary members spoke on their behalf. Obviously, the Japanese ex-

perience was a result of state racism and it also showed that having politicians from racial minority groups in high places is important in times of state-claimed crisis.

One might argue that the Japanese experience was isolated and could not happen again. The rationale behind such an argument is the following: the government has made a conscious effort to educate people about the value of multiculturalism and eliminate prejudice. One does not have to go back further than the declaration of the War Measure Act to deal with the state-claimed crisis of the Quebecois "insurrection" in 1970. In retrospect, it was wrongly labelled as a crisis but at the time, people seemed to support the government's emergency measures. The Quebec experience was, to some extent, parallel to the ordeal of the Japanese during the 1940s.

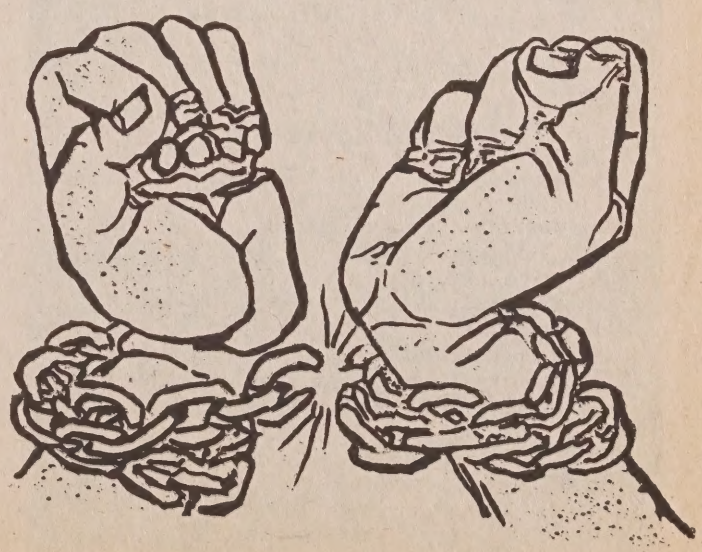
This is not to suggest that a holocaust is descending upon the Chinese community for whatever reasons. But given the track record of Canada's treatment of minority groups, the threat is always there. The question facing the Chinese is obvious: how can a political base be built in order to protect the gains the Chinese have made in this country?

Apart from the fact that the Chinese have not secured political positions at various levels, the marginality of the Chinese political base is a result of their lack of unity with other minority groups. During the anti-W5 movement, there were peripheral contacts between the Chinese and other minorities. These contacts remained superficial. It is not uncommon to find public meetings which address minority group issues to be devoid of Chinese. This suggests that the Chinese, generally, apart from a few activists, are still relatively unconcerned and fail to identify with other minority groups. In other words, other minority groups have failed to recruit the Chinese in their fight for equality, justice, and freedom.

Can the Chinese afford to mind their own affairs without forming alliances with other minorities? The answer is negative. There are four reasons. The Chinese remain a small group in demographic terms and even with unity among themselves, they cannot make a powerful pressure or lobby group. Second, many issues supposedly specific to the Chinese are also issues pertinent to other minorities, and *vice versa*. This may be seen in issues of labour rights, social service cutbacks and so on. Fighting alone is not as effective as fighting along with other minorities. Third, if the Chinese are alone in fighting for racial equality or other issues, they may be perceived as overly vocal or militant by majority groups, and this might fuel a backlash. If the Chinese form a coalition with other minority groups and widen their political base, the chances of a backlash are minimized. Four, in case of state emergencies, the Chinese would not find themselves friendless. A long history of cooperation with other minorities would ensure that they would defend Chinese interests in such situations.

In this article, three arguments have been presented: (a) the educational investment of the Chinese has not been translated into economic reward; (b) the Chinese tend to get into occupations which have high risks of demotion, dismissal and bankruptcy; and (c) the political base of the Chinese is weak. In sum, it has been argued that the Chinese are moving into an era of crisis. The implication is that the Chinese should smarten up or they will be pushed further aside to the fringe of society.

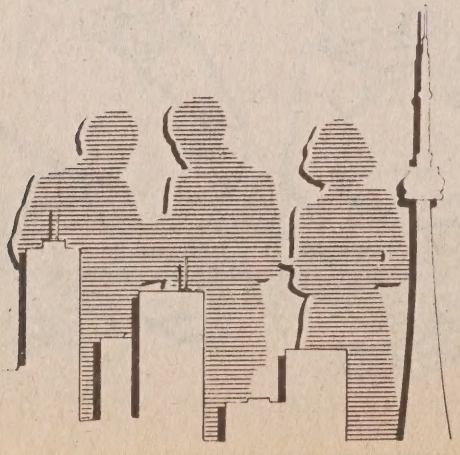
What is to be done? Although the Chinese have certain achievements in this

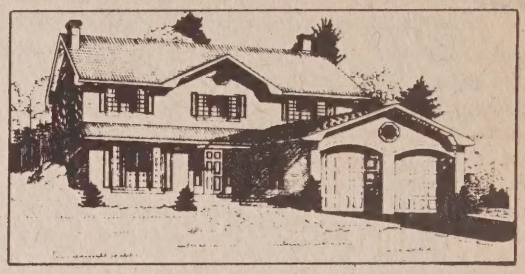


country, they have not "made it" and will not do so in the near future. This is discouraging but the mentality of "upward mobility" must be removed. Racism in employment and other areas must be recognized and acknowledged by the Chinese not only as a phenomenon which affects racial minorities but as an ideology and institution which touches on the personal life of the Chinese specifically. Chinese shoud acknowledge that they are the victims of racism. Failure to acknowledge that they are victims means that many personal experiences are being explained away.

When educational investment is not realized in economic reward and when there exists in the Chinese community widespread unemployment and underemployment, the priority should be to combat racism in employment. One should not blame the Chinese for studying too hard or in the wrong field, for their less-than-fluent English, their "poor" mannerisms or for their unassimilated cultural habits. The issue at stake is institutional exclusion of the Chinese through various hurdles consciously or unconsciously set up by white gatekeepers. The problem does not lie with the Chinese. The task of Chinese community leaders is to put combatting racism in employment at the top of the priority list and develop strategies to combat it. All other issues (cultural, media, police, and so on) should be secondary at this stage since employment affects survival and well-being.

Our discussion shows that some professions and small businesses do not have much future. Examples were drawn from engineering, computer science and restaurant-teering, which are popular fields Chinese are getting into nowadays. If one is already in the engineering or computer fields, one should not quit but prepare alternatives. As discussed, management will continue to monopolize power and administrators will make the important decisions which affect their employees' welfare. Thus it does not matter whether one has all the knowledge in the world in whatever field, one has to subordinate to the will of the decision-makers who are,





in most cases, corporate managers, administrators, directors, and owners. This leads to the conclusion that administration or management is the field that Chinese should seek employment in and Chinese shoud avoid all technical work.

The fact that the Chinese are peripheral in politics can be changed by training Chinese to become leaders and involving themselves in coalition-forming. Political leadership training is virtually absent in the Chinese community. There simply are not enough workshops on training Chinese to do community organizing, to speak publicly and effectively, to conduct meetings, to manage time, to design, implement and evaluate programs, to run campaigns, to lobby, and so on.

Leadership training is different from creating a "star". The former is mass-oriented and builds up self-reliance within the community. The latter is individual-oriented and creates dependence within the community on a certain individual, that is the "star". It is high time that the Chinese start training themselves to be leaders.

As argued, coalition formation is important since it widens the power base of the Chinese community. It should not be limited to building friendships among leaders of various minority groups. At this stage, efforts must be made to forge a closer relationship between minority groups at the grass-root level. This can be achieved in various ways, such as interracial/intercultural social gatherings. Through such events, networks may be consolidated between minority groups beyond the leadership level.

In conclusion, based on an understanding of the Canadian structure and historical trends, a pessimistic future outlook is projected in this article. Whether such pessimism is warranted or not remains to be seen. It is the sincere hope of the author that the mentioned crises could be avoided or lessened through the concerted efforts of the Chinese, with a little help from their friends.

Dubious Award

Credit to Bob McArthur who brought this advertisement to the attention of *The Asianadian*.

The Dubious Award for the summer of 1982 is presented to Toronto's "New Chinese Village" for its advertisement which appeared in Canada's self-proclaimed national newspaper, the *Globe and Mail*. December 10, 1981)

Sighhh, since the owners and advertising manager for the "New Chinese Village" had decided to subject prospective patrons to a linguistic atrocity, they could at least have had the courtesy to insult just one ethnic group instead of two. When disparaging means are adopted, however, there are no racial favourites.

In their cutesy attempt to draw in clientele--and their bucks--the proprietors have succeeded in alienating those who find such approaches patronizing and offensive. The caption "Riving well is the best levenge", conjurs up images of none other than the infamous non-person, "Confucious Say". The stereotypical character which emerges is of an "Oriental" male who spews words of nonsensical 'wisdom', parades about in Chinese robes with his clammy hands neatly tucked out of sight in baggy sleeves, a black pill-box monkey hat sitting atop a gleaming pig-tailed head equipped with an equally gleaming smile, buck teeth and almond eyes. Archie Bunkers would no doubt take delight in this incessantly bowing and exotic little fellow. The restaurant is obviously appealing to the sweet and sour crowd -- since they've managed to bastardize Chinese language and culture what is to prevent them from doing the same to their food?

The ad serves to confirm the misconception that the lingua-franca between Canadians with Asian features and non-Asian Canadians is pidgen-English. It further suggests that no matter how long one has been in this country there will always be quaint differences between 'us' and 'them'. The "New Chinese Village" is not the only culprit however. In all fairness, the award should be shared with the *Globe*

(to be continued on page 8)

NEW CHINESE VILLAGE
"Riving well is the best levenge."
Authentic Cantonese cuisine,
classic French service,
and an intimate piano bar--
all this and a Dim Sum luncheon,
seven days a week,
at Canada's most elegant
Chinese restaurant.
110 Bloor St. West, Toronto.
Telephone 416-960-9922
Hours:
11:30 am - 12:00 midnight, Monday - Wednesday
11:30 am - 1:00 am, Thursday - Saturday
11:30 am - 10:30 pm Sundays

and Mail, which, in the true style of the press, agreed to accept the ad for publication..but were monetary concerns the only consideration? The media is well known for feeding the public what it feels they should know. Its portrayal of ethnic groups has been dismal. The act of printing the advertisement is an act of insult against Canadians of Chinese and Japanese descent. It is also an indication of the standards, or lack of them, set by the media in general. You've heard of subliminal seduction -- how about subliminal discriminaton.

The Asianadian deplores the depiction of any ethnic groups in roles which cast them as stereotypes, and castigates the press for its attempt to drive the wedge between Canadians even deeper and the "New Chinese Village" for its blatant lack of taste.

The Asianadian
NEEDS HELP

Printing and postage costs are rapidly soaring--and THE ASIANADIAN bank balance is rapidly dwindling. In the past two years we have been forced to switch from glossy covers and heavier, white stock to a not very attractive, newsprint format. This deterioration in the quality of the magazine is a direct reflection of our diminishing funds. After paying the printer for the issue which you now hold in your hands, we will have only a few hundred dollars with which to start building a budget for the next issue. The current price for printing 1,000 copies is around $400! And the third class postage required to mail this issue to you faithful subscribers now totals over $200.

Yes, the future of THE ASIANADIAN indeed looks bleak. However, do not despair yet. There are still a few of us left who refuse to abandon an apparently sinking ship.....We are still clinging to the hope that our readers will provide the necessary support to keep this unique and valuable magazine afloat.

We are counting on you to recognize the gravity of the situation and answer our honest and urgent plea for help by sending in your TAX-DEDUCTIBLE DONATION as soon as possible. We realize that the economic climate today (with an official inflation rate of 12½%) is extremely harsh for most of our readers, so we ask you to contribute whatever you are able to contribute. Please fill out the form below and mail it in today with your cheque. Please do not allow THE ASIANADIAN to join the long line of innovative, progressive magazines which have had to fold because of insufficient funds.

As an avid reader of THE ASIANADIAN I would like to see the magazine get back on its feet and continue publishing on a regular basis. I would like to assist in this effort through my enclosed TAX-DEDUCTIBLE DONATION in the amount of $_____.

I also offer the following suggestion(s) for fund-raising:

_____

_____

****

Name: _____

Address: _____

_____

International Forum

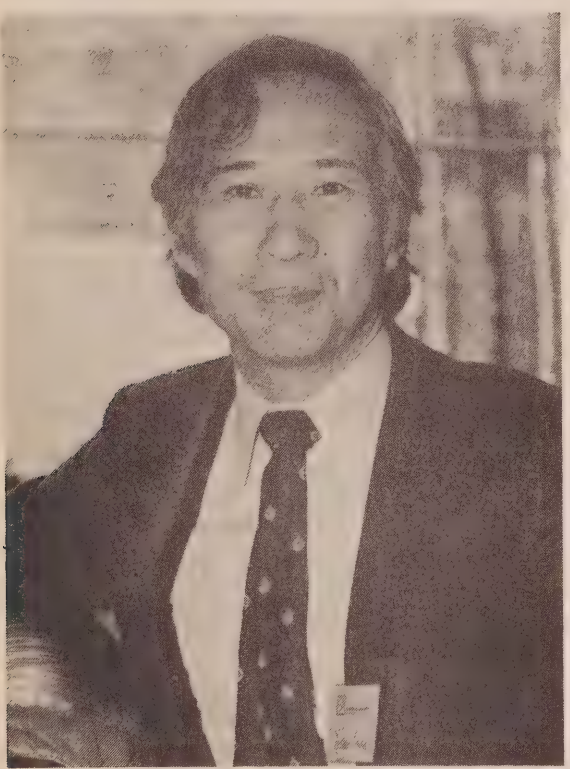


Photo credit to Leslie Lane, courtesy to Amnesty International, Toronto, Canada.

Yotaro Konaka was interviewed in Toronto in October 1981. He was in Toronto for The Writer and Human Rights Conference in aid of Amnesty International.

The international gathering of writers was a show of strength demonstrating the importance of world wide action in support of human rights. The Congress of writers further emphasized that responsibility for the protection of human rights cuts across differences of nationality, race and belief. By speaking across these boundries writers can insist that human responsibility and rights are universal. Yotaro Konaka is one of these writers.

ASIANADIAN: *Could you begin by introducing yourself and also explaining some of the reasons you became a writer.*

KONAKA YOTARO: I was born in 1934, and experienced my childhood as "a young subject of the empire".

After the defeat, I received the so-called post-war democratic education. Therefore, you may find me talkative and outgoing. I was taught the democratic principle of majority rule. Until the Korean War, I believed the U.S.A. was the Country of Justice and the Guardian of Freedom.

After the Korean War, I entered university. During that time many of the older generation became communists but we the younger generation tended to be critical of the Japan Communist Party . We lived during the days of the Sixth National Conference (held by the JCP to self-criticize radically its ultra-leftist adventuristic tendency in its 1951 platform and its activities during the early 1950's) and of Shibata Sho's *However, Our Days* (a satirical novel on activism in the early 1950's).

I was a member of the university theatrical group, and TV was just becoming popular. This led me to become a TV drama director.

After I became a TV director, I became more curious and concerned about individuality, insanity and delinquency in the human character. However, a medium such as TV has a very limited capacity to portray such aspects of human experience. When I was thinking about insanity and the individuality of humans, I was asked to direct a TV programme overseas. I thought this was a good chance to quit my job. I had developed a sense of incompatibility towards TV (as a tool of my own expression), and was agitated by Oda Makoto's novel, *Let Me See Everything*. After Mr. Oda and I made the TV programme I quit my job.

The Vietnam War escalated at that time, and the U.S. started the bombing of the North. When I saw a picture of a Vietnamese women with her child trying to cross the river amidst the bombing, it brought back my own memories of bombings when I was a child.

Then Mr. Oda, I, and friends organized a movement called "Citizens Organization for Peace in Vietnam". During this time I had no chance to write, because my involvement in the Anti-Vietnam War Movement made me extremely busy (attending meetings and organizing anti-war demonstrations). So, while I participated in the movement, I always thought I would write a good novel afterwards.

In fact I wrote several articles on my experiences in the movement about anti-war rallies and protest marches, demonstrations, defectors' stories. Finally, I compiled my articles into a book *The Vietnam War and I*. With a strong desire to be a writer who demonstrated the inner struggles of individuals, I was awakened socially and politically through involvement in this Anti-Vietnam War Movement. Therefore, my works like *Tenchugumi Report* and others delineate how and why individuals in a specific moment in history commit themselves (to the creation of history itself). This is my theme.

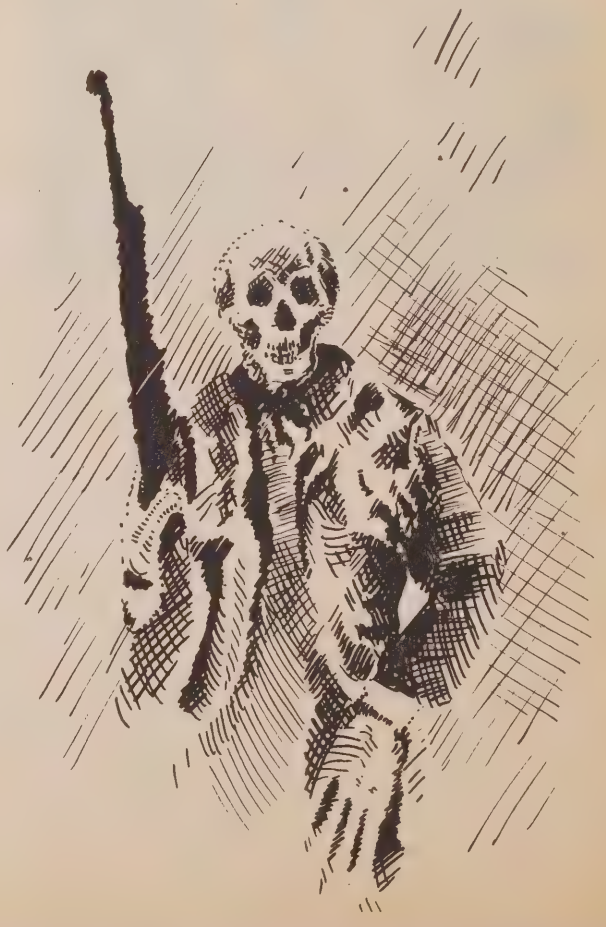
The Vietnam War finally ended with the U.S. withdrawal in 1974. At that time, Korean politician Kim Dae Jung was kidnapped by Korean CIA agents from a hotel in Japan. Because of this incident, I became involved in the Korean issue, and especially committed to the movement for the release of Korean poet Kim Chi Ha for a long time. Through participating in these movements, the agony and sorrow as well as the hopes and visions of the Vietnamese and Korean peoples were internalized for me; the passion and spirit of the people participating in these social and political movements also became a part of me; there were lessons learned, there was great frustration.

What would you like to talk about at this "Writer and Human Rights" conference and what made you come to this conference?

There are two reasons why I came here. One is that I have participated in the Human Rights movements through Amnesty International and other organizations for a long time. The other is my aquaintance with Mr. Josef Skvorecky, a Czechoslovakian exile, and a professor at the University of Toronto. The reason I got to know him was that, last year, I was chosen to be a juror for the Neustadt International Prize for Literature, for which I nominated Korean poet Koh Eun. Mr. Skvorecky was also a nominee and in fact received the Prize. He is a Human Rights activist, especially for exiles from Czechoslovakia and also one of the organizers of this conference.

What I want to talk about at this conference is the violation of Human Rights in Korea, and foster greater understanding on this issue among participants. The reason why I am speaking on Korean Human Rights violations is because most such violations in Asia have been in countries which have been directly or indirectly supported by the Japanese government and Japanese multinationals. In other words, Japan and we Japanese have an indirect responsibility in this situation.

The other thing I want to speak about is my belief in the importance of humanist support for Human Rights. After the Vietnamese invasion of Kampuchea, the dream that a socialist country would stand with people and protect people's rights was ended. (In other words, when peoples of different countries supported socialism in Vietnam during the Vietnam War, quite a few of them hoped socialism would be the Answer to the human tragedy and that the Socialist Republic of Vietnam would be like a star of hope. A person like myself who was active in the Anti-Vietnam War Movement can no longer have a belief in socialism today). In the midst of this despair, I have continued to fight for Human Rights but on the basis of humanism. This humanist stand is a minority stand and weak one, weak because it is independent from party politics. This "European" way of thinking, apparent in both my own humanist stand and Amnesty International's stand, has limitations and is often criticized. However, I would like to test this humanist stand to see how feasible it may be. (You may find such an attitude in American essayist, Susan Sontag too.)



Next, I would like to ask a question on the political trends in Japan today, especially its re-militarization programme. What are Japanese' reactions to the request of U.S. President Reagan for the increase of the defence budget?

The most important problem in this issue is that in Japan there are Japanese who favour increasing Japan's defence budget and its re-militarization. Using Reagan's request for an increase in military expenditures as their excuse, and identifying Reagan as the person to blame, in fact they are trying to establish the re-militarization of Japan according to their own designs. This fact is being ignored by critics.

We hear there is a conservatization in the authorization process of textbooks. What do you think about this?

Concerning the textbook authorization problem, for example, there has been a decrease in space allotted to the Hiroshima and Nagasaki experience of the atomic bombings; exclusion of a story about a stone Buddha statue who helps the poor, because it stands with the poor, in other words, the workers; exclusion of Russian folk songs because they are songs of a communist country; exclusion of the Japanese army's atrocities in Asian countries during the War. Also, there was an attempt to exclude the names of companies like Chisso and Showa Denko which caused Minamata Murcury Poisoning. However, it was finally decided to use those company names. Such a conservatization in the textbook authorization process is a sign of the re-militarization of Japanese life. Concerned Japanese express their anxiety and fear about this.

One of the most important problems in the re-militarization of Japan is the problem around the Bill of Nationalization of the Yasukuni Shinto Shrine. The Suzuki Liberal Democratic Party government put a lot of effort into this legislation. However, it violates the freedom of faith protected by the Constitution, and Christians especially have organized a strong opposition. Until now, conservatization in Japan was manifested in labour and politics, however, these days it is also manifest in the areas of education, religion, and ideas. There is not only a conservatization of one party but a conservatization of culture among ordinary Japanese people. We can control political conservatization through, political processes, for example, elections, but there are difficulties in controlling such cultural conservatization. However, I believe that it is my responsibility as a writer to observe and speak out about such social issues. It is really difficult to perceive such conservatization from within Japan. Korean and Canadian eyes, however, can see such development more clearly. In other words, the reason for re-militarization doesn't lie within Reagan's request but in the strong tendency within Japan to conservatize and re-militarize. Therefore, I want to have a perspective that looks at Japan from outside.

I believe conservatization of people's thinking is reflected in literature and other types of mass media. Wouldn't you say that conservatization can be pointed out in, for example, the best-selling book Indefinably Crystal?

I touched upon this *Indefinably Crystal* in one of my reports at this conference. We might call this a "catalogue novel". Its story is just about a young girl student buying European, famous name-brand products, sleeping with her boyfriends, going to discos and so on. It has over four hundred footnotes which explain about the famous name-brand products of foreign countries. Some literature critics say it's good, but I find the philosophy of this book discriminatory: it judges human beings by what they have. I believe this idea and attitude of classifying people by what they have is decadent. In other words, to seek one's identity in famous brand-name commodities is decadent. It is very difficult to criticize such decadence from within Japan. I believe that without having the perspectives of others such as minorities in Japan (who are discriminated against by such an attitude), or of Koreans, it is difficult to criticize this decadence.

What do you think about the emperor system today? How will it be changed? In relation to Japan's conservatization, how does it function in Japan?

The emperor system today is an invisible, inner emperor system. However, it controls us, Japanese, greatly. To put it simply, the emperor system is the idea of "yield to the powerful". You can see it in day to day life in Japan everywhere. The emperor system is the basis of patriarchy in Japan. Thus, it is a chief cause of sexism and male chauvinism. Also it is a cause of racial discrimination in Japan. In this sense, there is essentially and fundamentally an invisible, inner emperor system throughout Japan, which discriminates against people and never allows people to be equal.

This discrimination is in proportion to the distance between oneself and the emperor. In this sense, actually, leaders of Japanese multinationals are closer to the emperor than ordinary Japanese and the first generation of Japanese immigrants in other countries who may really love the emperor and his family. Therefore, no matter how ordinary people may respect and praise the emperor, they do not receive anything from him. The people who are actually

given the power are senior civil servants and multinationals. Yet while we are talking simply about an invisible, inner emperor system, when a crisis comes, in other words, when Japan's national interests are threatened, the emperor system will come out in the open full force, as it did, for example, in the Pacific War. Ten years ago, when Mishima Yukio planned a coup d'etat (in the name of the emperor), it ended simply as a personal expression of the inner emperor system (because it was neither authorized by the emperor himself nor endorsed by the powerful). However, now Japan has gained economic power and the political party in power is bluntly making an effort to change the Constitution (into one permitting the presence of military forces and accepting possible military invasion in the name of defence). If something like this ever happened again it would never remain simply as an expression of an inner, invisible emperor system

What kind of novels would you like to write?

I have made an effort to write social novels transcending the Japanese mainstream personal novels. In other words, I have pursued the form of documentary novels of a social character.

Encountering different peoples through travelling around the world, I have started thinking, every human being struggles with his own life on a metaphysical level. This is what I would like to deal with in my writing, and I would like to use the form of an "international" novel.

What is an "international" novels?

An international novel used to be something which contained many foreign names and words written by people obsessed by foreign countries. I believe the age of the old international novel has ended. What I intend to write is a novel illustrating how peoples in the world live, and what they are looking for. This is what I mean by an international novel.

The age of praising western food, goods, and so on has come to an end. I believe this is the time to question the essence of the West. Therefore, the works of Mori Arimasa and Kato Shuichi will no doubt be reassessed and taken seriously from now on.

Finally, how do you feel about Japanese Canadians here?

I discovered that Japanese Canadians who cut off their relations with Japan and struggled for a long time here in Canada are perplexed and confused by short term visiting Japanese like us. I am a Japanese who brought our consciousness of the oppressor to Asians, but they are also Japanese who experienced oppression in Canada. There exists a culture of the oppressed.

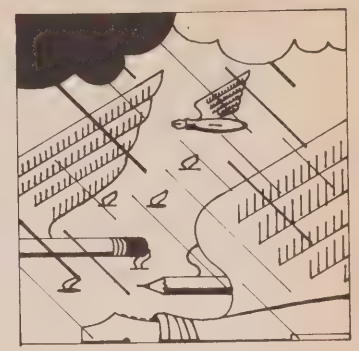
The oppressed Japanese did not try to get revenge or become oppressors, but struggled individually and made an effort to establish themselves as citizens of Canada. When I encounter this consciousness of the oppressed, the consciousness of the oppressor which I bring here, I feel, is vain.

As a person who belongs to the post-war generation of Japan, a part of the "Free World" and a "country of democracy", they may feel I am quite shameless and audacious to hold such views. After all, the Japan known by the first generation Japanese Canadians was a military Japan, but they ended up oppressed in Canada, a "country of Democracy". In the midst of this struggle suddenly they find among themselves a Japanese from "democratic Japan" and they are confused. Japanese Canadians had cut their roots off from Japan. Although Japanese immigrants here have the same ancestors as we do, I have learned we must recognize them as Canadians.

Based on this understanding, I want to say there are many different Japanese in Japan, not only Hondas and Toyotas. Here too, there are many different Japanese Canadians, some supporting the NDP, others supporting the PCs. My hope is that such ordinary people who are not linked to the multinationals or politicians, would join in solidarity with one another. In Japan there still exist those whom the first generation Japanese Canadians would remember. I would like them to see the reality of Japan today, and understand it. I myself, too, would like to understand the Japanese immigrants as Canadians here in Canada.

The editors of The Asianadian *gratefully acknowledge the efforts that* Kanno Koto *(as interviewer),* Masaoka Osamu *(as translator),* Jaylene Masaoka *and* Bob McArthur *(as proof-readers) have put into the production of this article.*

Poetry



A COMMODITY IN A PURE COMPETITIVE MARKET

for Fong Yee

My heart is negotiating with my mind.

Organic substances
seek pleasure
& avoid pain
-- so do I.

Like being chased

I am proud of it.

(which may be the effect of society)

but...to be an individual...

In cursing loneliness
it's best
to accept competitors,

(& the I am not a monopoly),
demand for me is high
regardless of (the) agreement with
my first trader
who is in a far land.

My frustration
invested
by my
is
in a
I benefit from my
to bear
this thanklessness
is something I'm

conscious mind
to max. the profit
pure competitive market
competitors,

willing to do.

I would rather believe
that I'm unconsciously
breaking my agreement.

- HO HON LEUNG

SIX YEARS IN CANADA

ALAN WANG

Six years ago, like thousands of others given the opportunity, I came to Canada as an independent immigrant. Not really knowing much about this vast country and without a friend in Toronto, I started my life as a new Canadian with just a small savings, no prior job arrangement, a lot of courage and hope.

Very few people in Hong Kong know what life is like in a white man's society. Some might consider Hong Kong a very westernized city. After all, over a million tourists visit the colony every year and many of them are westerners. There are English newspapers, two English television stations, Hollywood movies, discos and most residents claim they have learned English at school.

I used to work for a multinational corporation which tended to establish similar procedures of operations all over the world. I thought that somehow with my past experience in Asia, I could manage to start a new life in a decent way. Maybe I didn't have to go through the process of university to learn everything again.

Most of my former colleagues gave gloomy views when they learned about my intention to come to Canada. Would the whites ever accept me? Would they treat me as an equal? There are many unresolved questions with the East-West human relations issue but the main one is: How do we treat one another?

Although Hong Kong Chinese have learned to cooperate with the English and foreign investors to keep their economy booming and attain close to full employment, human relations have been mainly business-related with the Chinese taking directions from the foreigners. There exists a large discrepancy in income, prestige, power, lifestyle and standard of living between the local Chinese and the expatriates.

Generally, expatriates do not socialize with Chinese and few Chinese have whites as personal friends. Social relationships between the Chinese and the whites tend to be formal. Each group has its own role and each knows where they are. This helps maintain the status quo.

In my years of working in Hong Kong, I seldom saw Chinese who became confident or assertive enough to relate to whites on an equal basis--as a person or as a partner. A Chinese in an authority position with a white supporting staff was almost nonexistent.

What my former colleagues meant was: How could I ever get a position in a white man's world? How could I survive in a situation where even the messenger boy would be white? I didn't have the answers. All I knew was that I wanted to make a new life in Canada.

I realized I carried a Chinese cultural package and probably the burden of history--150 years of unhealthy East-West history, foreign imperialism, racism, inferiority complexes, strong suspicions and fears. Was equality possible in Canada or would the old pattern of inequality and prejudice reassert itself? While it was true that my prejudices toward white people in general had little to do with Canadians, I wondered if I could break off from my past conditioning.

After my arrival, I had strong doubts about getting and holding a job in a white society. Although I felt very lucky to be in Canada, I felt very self-conscious as an outsider and was almost apologetic about my presence in this country. There was a communication problem and it felt like my English grammar was constantly under scrutiny. Socially, I felt extremely isolated and had a sense of not belonging. My own prejudice, suspicion and ethnic sensitivity kept haunting me. There was a great social distance between myself and other Canadians as if it were an unbridgeable gap.

Guidance from other Chinese immigrants who had successfully bridged the social gap would've been welcome but there were no such helpful people in sight. Most of them tended to share or reinforce my Hong Kong style of prejudice--lack of self-confidence, suspicion of whites and fear of racial discrimination. It was the same kind of East-West prejudice I learned when I was five years old.

I supposed that associating with one's own people for security and support

in an unsafe, unfriendly and even hostile world was quite all right. However, hiding under an ethnic shell in self-imposed isolation can lead only to social cul-de-sacs.

I then turned to university students and graduates for advice on how to survive in Canada. It seemed to me that at university, one would be taught or trained to do things in a Canadian way. After talking with such people, I got the impression that while many of them picked up new technology and vocabulary, they were ill-informed about East-West human relations.

Perhaps, I thought, talking to people who studied racial problems, conflicts, inequality and discrimination would offer me insights into how I could feel more at home in Canada. Generally, because of a difference in interest and focus, their advice was not helpful. My interest was mainly in positive aspects of East-West human relations, such as finding out how to achieve racial understanding with individuals of the majority society in a mutually respectful and fulfilling way.

It was not their focus on discrimination that disturbed me. Actually I am a very good person to talk to about such matters. I have a degree in history from the Chinese University of Hong Kong. I have a good head for facts and dates, especially with regard to the Chinese history of the past 150 years: the hostility, conflicts, exploitation, conquests, defeats, humiliations and the feelings of inferiority that mark two centuries of East-West relations. In fact, these historical facts often haunted me.

Howevever, it is my belief that if you live in Canada now, you don't have to constantly remind yourself of the historical facts or get very personal about them. If some people, from time to time, want to go back and dig out a piece of history (a certain war, an unequal treaty or a massacre), they can always come to me. I can hold their hand, offer my sympathy and share their indignation and sorrow. Maybe that will assist them in saying goodbye to the past.

The fact is I am living in the present. Between 1976 and 1979, my first three years in Canada, I was asking people, "Look, there must be a lot of racial harmony and cooperation between the East and West in Toronto to keep 80,000 Chinese alive and well-fed. There are so many Chinese going into universities. Some went to professional schools. Some got good jobs. Many seem to have a decent standard of living, drive a good car and own a nice house. Some even go out with white friends. Could anyone tell me how to do it?" There must've been some Chinese who were immigrants just like me. By virtue of their unique skills and personality, they resolved many of their adjustment problems and are doing well in Canada. Unfortunately, I wasn't able to get in touch with any of these Chinese Canadians. They must've been so well-adjusted blending in with the majority and enjoying the opportunities that they were too busy to come back to help the newly arrived.

Second generation Asian Canadians would've been another good source to learn from about life in Canada. At the time I felt too great a cultural and linguistic gap between us and was hesitant in initiating contact.

It seemed that no matter how much I hated going through the immigration adjustment period alone or how much I disliked the painful trial and error approach I would have to go through it unassisted. I often wondered why there were credit counselling, consultant engineers, legal counselling, marriage counselling but no East-West human relations counselling.

From my own experience, I could well perceive the difficulty of a Chinese from Hong Kong trying to communicate with a white person from Toronto. When I first talked to a white Canadian, the conversation was extremely formal, strained, awkward and unsatisfactory. In those days, talking with a white person was comparable to embarking on a very hazardous journey, filled with uncertainty, suspicion and sensitivity. White Canadians felt the same hesitation when interacting with me. In fact, I felt that they had a hard time figuring out where I stood in relation to what they knew about Asians.

Our ancestors never taught us how to relate positively with Westerners in a dignified and assertive manner. Many of them fell victim to western aggression and injustice. Many of them simply abdicated

their responsibilities to defend and stand up for themselves. All they managed to pass on were horror stories, fears and stern warnings about the European whites. Such messages were passed on through succeeding generations and I picked them up as a child.

All of a sudden I was living in Toronto where very often I had to relate face to face with a white North American. I did not know how to do it. Should I continue to scare myself with old tales from the past or should I grasp my unique opportunity in Canada to establish a new generation of East-West human relations based on here and now realities?

The question was not whether racism existed or not. It exists and will always be there. The question was how to assert ourselves in spite of it? I was an immigrant busily working to keep my head above water. Even if I were prepared to give up old prejudices, who was going to help me critically examine the old cultural package I brought along from Asia?

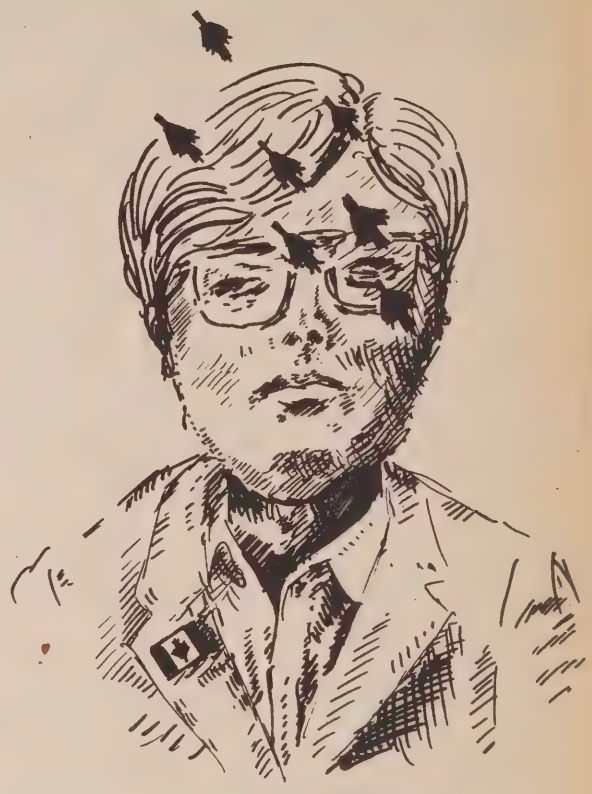
Many of the immigrants who had spent more time in Toronto than I did still felt a wide gap between East and West. Of course, very few directly encountered unpleasant experiences with whites. But the tension was there. They felt it when talking to a white policeman or a slinky blonde.

In one way or another, we are all searching for a way of establishing meaningful dialogue with the majority society. Wouldn't it be helpful if someone wrote two books--one showing how Chinese could relate to white Canadians and the other showing how white Canadians could relate to Chinese?

Coming to Canada has thus far been very stressful for me. It has been a major crisis in my life. The new situations, cultural shocks and feelings of being uprooted have been overwhelming. My Asian background did not adequately prepare me for life in western society. There were no Asian models I could follow in order to make the transition from East to West smoother and happier.

It could've been easier to say that I was Chinese and retained my customs. It would've been easier to let the next generation make the advances. But unfortunately (as it turned out), I took the other route. I had only one life to live. Rather than deferring to the next generation what I perceived I could not do now, I made every effort to attempt it. At one time, I thought that if the whites could do it, so could I. If the whites had it, so should I. If I can make it in this generation, my children would have even a better chance of succeeding. So I made the decision to become part of the English speaking world.

To leave my own ethnic community and



yet not be accepted by the established white society was an extremely stressful and lonely situation. I had a tremendous anxiety to be accepted by the whites into their company. I deliberately avoided becoming too involved with the Chinese community for fear that any closer links would reinforce my old prejudices and stereotypes.

In order to make the immigration adjustment I sought advice from whites on how to become a Chinese Canadian in Toronto. How could I mingle and identify with whites? How could I change myself fast enough so that I too could enjoy the luxury, income and lifestyle of the established Canadians? Who could I learn from, so that I could come out a winner in the Great Canadian Immigration Game, the Employment Game and the Dating Game? How could I achieve fast upward mobility and avoid the backbreaking minimum wage treadmill reserved for immigrants?

In forcing myself to accept the white society's prevailing values and to deny my Asian conditioning, I came to view many Western characteristics of personality as admirable and desirable. I was not only making efforts to Canadianize myself in a cosmetic sense but in the complete behavioral sense.

It is very common for people in my situation to develop hostility towards

their own cultural background. I was beginning to see other Chinese as passive, backward and conservative. I must've somehow internalized and accepted some of the majority's stereotypes of Chinese in Canada.

At one particular time, I no longer knew who I was. I behaved the way others expected me to behave since I had no faith in my own standards and little regard for myself. The strong pressure to conform twisted me to the point of saying "What do you want to see in me? I will strain myself to produce it for you." The pressure was relentless and unidirectional. There was a painful lack of continuity between life in Asia and my supposedly new life in Toronto. There were great contradictions between what I thought I ought to do or feel and how I actually felt.

After a few years of constant pressure to adapt, I began to wonder how much I had really Anglicized myself. Were the changes real or only cosmetic? Canadian friends often asked me, "Why did you want to change yourself? Why would you like to give up your accent? To me, accent adds flavor and personality." I replied that I thought that rapid change was the only way to advance in this society. Many of my friends advised me that when white Canadians look at Chinese Canadians, they say to themselves, "They are different. Let them be different. Let them be Chinese."

I have come to believe that there's no need to force oneself to be white. There's no need to be 100% westernized or to compare myself with anyone because most Canadians do not perceive that kind of competition.

I am beginning to realize that I am a product of the past, with those many years spent in Asia. I have to relate to and accept that Chinese cultural part of me before I can really feel happy. If not, then even having the skills to cross the racial-cultural barrier would not help. I would never have the confidence to be myself. I can't look down on the past heritage which has shaped me into what I am today.

In fact, I realized the impossibility of asking others to drop their racist attitudes toward me when we reject our own background because of our own racial biases. There are no superior or inferior cultures, only different cultures. I cannot fully reach out to accept others until I have reached in and accepted myself. Only I can give me the full acceptance I need. I would have more peace of mind if instead of fighting the way I am, I accepted myself. The more I accept myself with my weaknesses and disadvantages, the better I will be able to function against external stress. It would be quite an interesting life in Toronto if I allowed my real self--the Chinese man inside the Canadianized me--to be highly visible.

After six years in Toronto, I feel comfortable in retaining my identity. I have a right to differ from the majority. Why should I have to eliminate my cultural differences? As to the Chinese community, I now realize many of them want to be who and where they are. There's nothing wrong in supporting an ethnic community with its own cultural life where people can fulfil their needs in art, in education, business, religion and recreation in the language they prefer.

Thus far I have emphasized acceptance of and respect for our individual differences. My current thoughts, however, focus on similarities, mutual trust and respect and enjoying the differences as Asian Canadians.

I am very interested in learning how other Asian Canadians deal with issues in Canadian life. For example, how do they play the Asianadian version of the Employment Game, the Underemployment Game and the Dating Game? I would consider myself very competent in the interpersonal discrimination and self-rejection games. If others have acquired skills and are successful in playing other "games", then perhaps we could set up our own little Asianadian Skills Exchange to share our expertise and to enrich our lives.

Jobless? Under-Employed?

Join Employment Self-Support Group!

You're qualified but can't find a suitable job, or underemployed. You've answered ads, knocked on doors, read self-help books,... But still your search is getting nowhere. Consider our team approach in dealing with today's job market.

Our group consists of Anglo and Asian Canadians currently in between jobs or considering career changes. We meet every Sunday at a downtown Toronto location. We're free of charge. Members volunteer to help and support one another in:

- *career goals and interests*
- *launching job search strategies*
- *polishing presentation skills, resumes*
- *providing leads and new approaches*

We're led by a chartered accountant who is head of a human resources department of an accounting firm. For further information, call Alan at (416)-242-3429

THE INDIA MAHILA ASSOCIATION

Prabha khosla

Ever since there has been contact between Native Indians and Europeans, immigrants have been a feature of Canadian society. Once we arrived most of us had to work twice as hard as before to establish a home in Canada.

As usual women had to do a lot of that work, and this included much more than our role as creaters and sustainers of the family.

Today the situation is similar in some ways: trying to make a living, to adapt to a new society and so on. But for those of us who are visible immigrants this already different situation is further compounded by racism. As women, we have always had to struggle against racism as well.

Many of us have lived through years of pain, isolation and humiliation with minimal or no hope of change. Some of us have spoken out against the sexism of our communities and the racism of the larger Canadian society from the time we set foot here.

The India Mahila Association (IMA) of Vancouver, B.C. is one such group of women. We are women of Indian origin from Pakistan, Bangladesh, East Africa, Fiji, Europe and India. Ours is an organization of grandmothers, mothers, sisters, daughters and wives. We are married, single, separated, divorced and widowed women of all ages.

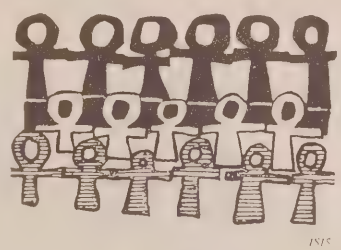
What initially brought us together was the realization that there was no organized voice for women in the Indian community: that cultural, religious and political events in the community were male dominated and monopolized. If this were the state of affairs within the community, it meant that Indian women would never be in a position to act as spokespersons or representatives of the community to the rest of Canadian society.

This was 1973. Meetings and discussions eventually led to the formation of the Inda Mahila Association. From the beginning, our focus has been our situation as women in our community. We, of course,

could not solely address the sexism within the Indian community--not when we are a visible minority in another more dominant and often racist culture. Naturally, we began to work with other groups, as both Indians and as women.

Our first public action was very much a reflection of this complex situation. We started an Indian girls' dance group. Over the years, they performed at Indian social events as well as multicultural and multilingual events in association with other visible and ethnic minorities. We helped set up Punjabi classes for our young children in community schools, and provided neighbourhood centres and materials and resources for "India Days".

The group grew in numbers and spent much time in emotional and moral support of each other and other women in the community. The meetings were a place to meet other women who were also tired of being relegated to second place, and of servicing the other groups they belonged to. There was no recognition of work done and not much chance of ever giving political input or direction to these same groups. The IMA also gave us a place to vent our anger at the customs of dowry, early marriage, inaccessibility to education, restrictions on our movements and sometimes also arranged marriages. At the same time we could commiserate about our boring, demanding, low paying jobs. About language problems that prevented us from getting better work, and having to carry the entire responsibility of family and domestic work with almost no support from husbands. However, much of the real emotional support came from outside the meetings. The meetings provided a forum for solidarity and sisterhood. The commitment was exacted from the members after the meetings.



Spending as much time as we did on personal problems led us to develop internal educational programmes. We had speakers, audiovisuals and discussions on health, rape, workers' rights, human rights, legal rights or wives, social service agencies and so on.

Since none of us really had post-secondary education in either our countries of birth or in Canada we were limited in our knowledge and utilization of existing services. This is not to mention the fact that approaching agencies to help resolve domestic problems is an alien concept in itself for most Indian women.

As the years went by, many women came and went while others have weathered the nine years and miraculously are still sharing and learning with IMA. The groups has changed considerable over the years. Much of the change is a direct reflection of how our situation has changed in Canada, sometimes for the worse. Not all of us have been able to adapt to all the changes required to survive in another world. Some of us are still carrying the wounds of this battle.

Even so, we have continued and the IMA is today a force that cannot be ignored. Since 1980, we have beome much more public and vocal. In January 1981, we began publishing articles in a regular column in two local papers, *The Link* in English and *The Indo-Canadian Times* in Punjabi. We have worked with the Women's Liberation Movement as well as Indian groups on issues of common concern. The issues have ranged from

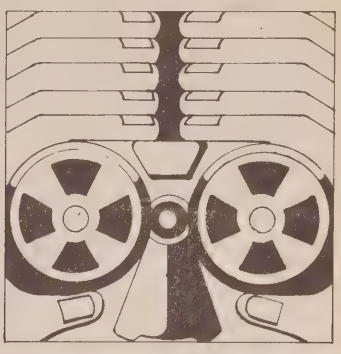
the celebration of International Women's Day to an Indian taxi drivers' strike over racism. We have held large public meetings on the oppression of women in its myriad forms and specifically, on the issue of violence aginst women.

Violence aginst women is a constant feature of every society throughout the world. Be it poverty, working conditons, rape, incest, wife abuse or murder, it has been a price we have had to pay as women in the world. We decided to focus on this issue because the situation had gone beyond the intolerable.

Thus the India Mahila Association initiated the formation of a coalition: SAMAAMTA (Equality) to combat violence against women. SAMAAMTA was founded on January 31, 1982. Its aims are to aid victims of violence and to develop actions to prevent further violence against women.

The India Mahila Association will continue as long as it still fulfills the needs of the women in the Community. In the meantime, it has been a source of inspiration and strength for many of us to continue in our struggle as Indian women in Canada. (The India Mahila Associaton can be contacted at: P.O. Box 67714, Station "O", Vancouver, B.C. V5W 3V2)

Face to Face



As the director of one of Canada's major brokerage firms, Pitfield Mackay Ross Ltd., Mr. Leon Tuey has penetrated the invisible colour barrier into an area previously blocked to Asians. Born in China, he immigrated to Canada in 1949 at the age of 12. In a remarkably short period he scaled the corporate ladder to become the nation's leading stock market forecaster. In an interview with THE ASIANADIAN, Mr. Tuey discussed his own philosophy and proposed his version of how an ethnic minority can fit into the Canadian elite.

ASIANADIAN: Since Pitfield Mackay Ross has direct connections to Michael Pitfield, Canada's top civil servant, it therefore plays a significant role in the state of the economy. What, then, are your responsibilities as director of the firm?

TUEY: Part of my responsibility is to forecast the U.S. and Canadian stock market trend, identify which industry groups are strong or weak and recommend specific stocks for our sales people who meet with various institutions. Every Monday I send out a report to our offices in Geneva, London and New York, detailing my views of the U.S. market.

ASIANADIAN: How long have you been involved in this area?

TUEY: I've only been in it for 13 years.

ASIANADIAN: That's not a long time. Your rise seems to be very much one of a proverbial "from rags to riches" story. Could you tell us about your background?

TUEY: I was the youngest child in our family, so my father sent for me to stay with him in Vancouver. At that time, he was a cook for a wealthy family. In earlier years he had worked for Sir Charles Tupper. When I first arrived, I had just finished Chinese elementary school, grade six. I couldn't speak a workd of English, so they put me in the 4th grade. I went to King Edward High School, then to U.B.C. and received my B.A. in 1964 with a double major in fine arts and education. I taught high school for five and a half years at John Oliver High School.

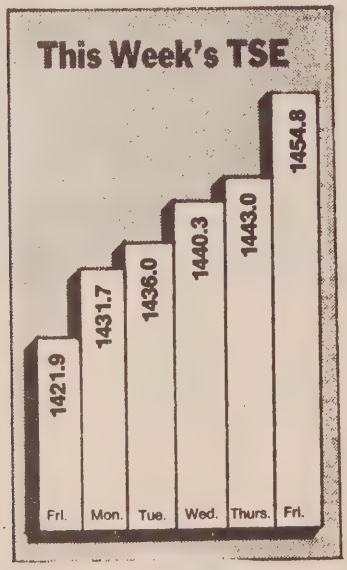
In 1970, I resigned and joined Nesbitt Thomson Securities Limited of Montreal. I was a stock market analyst. In my third year with them they made me vice-president and in the fifth year I became director. In May of 1975 I resigned my post with Nesbitt Thomson and joined Pitfield Mackay Ross where I am today.

ASIANADIAN: Why did you move from the realm of art to the one of stocks? The two seem so incongruous.

TUEY: Well, my father died two and a half years after I got here. He left me with only $350. To support myself--we had no relatives here and his friends had disappeared--I worked as a live-in houseboy for different families, making $20 a month. One of the people I worked for was Lawren Harris of the Group of Seven painters. I stayed with the family for a year and that's when I became interested in art. After I graduated from U.B.C. I began teaching. In 1967 I entered a national art competition in print making. I had submitted two prints for exhibition. One won first prize... it opened in the National Gallery in Ottawa where it hung for six months before going on a Canada-wide tour. I also received first prize in the B.C. Teachers' Federation's first art exhibition. I had started an M.A. program in Fine Arts in Washington state, but I didn't complete it because I went into the stock business instead.

ASIANADIAN: What was the attraction?

TUEY: It is absolutely fascinating...you're dealing with the biggest mind game. I still miss my art, but as far as intellectual challenge is concerned, I don't think anything else can beat the stock business. I had studied a lot of psychology courses at university, in addition to fine arts and education. In 1962 I met my wife's uncle who was a broker in the U.S. He started talking to me about the stock market, charts and so on. I found it to be very psychological. In this business you have to like people. You have to know how to handle people. In the course of a day you're dealing with a long range of characters from super nice to absolute idiots, from intellectual morons to the intellectually superb. Because there was virtually no



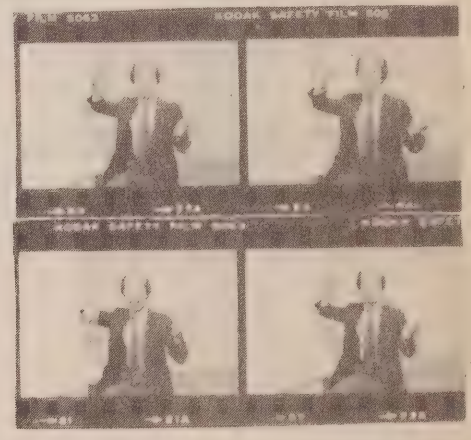
information about this area I had to do some research on my own. I went to the Vancouver Public Library and hauled out all the books, magazines, newspapers and journals I could find on charting, or what we call 'technical analysis'. In 1969 I reassessed my position as a teacher and edcided it was time to move on to other things. I wanted to be an artist, but teaching left me with so little time. I replied to an ad I saw in a national financial paper looking for someone to forecast the stock market based on interpretation of chart patterns. I applied and, to my surprise, I was hired.

ASIANADIAN: Are there other Asians in your field?

TUEY: In my particular area I'm the only Asian in Canada involved specifically in forecasting the market. There are, however, a number of Asians in the investment area. This does not mean to say that there are not many forecasters or investment experts. Years ago, in this business, if you were Chinese, Jewish, whatever, you didn't have a chance of getting into this business. It was very established--you had to have a WASP background. One had to have connections. For a person like myself, from such a humble background, to get into this area was absolutely unthinkable. Plus, there are just not that many people who are interested in this specific area. It's very high pressure and demanding work.

ASIANADIAN: As the single Asian amid an established Canadian elite, have you ever encountered discrimination?

TUEY: There is still some discrimination, but very little...at least it's not overt. The racial aspect no longer bothers people. When I first came over I didn't have much self-confidence and I used to get upset by racial slurs. As one gets older you become more philosophical. What does it mean now? If someone came up to me and called me a



'Chinaman', I'd just look at him--it's no loss to me. The problem is his, not mine. I think too many minority groups tend to get uptight about their racial origins. They are overly sensitive. There is something important to remember, it doesn't matter what race you are--whatever you do, you must strive for excellence. That will give you lasting satisfaction. It doesn't matter what your ethnic background is, once you become an expert in your area of endeavor, and you excel in it, there will be a demand for your knowledge and skill. People with millions of dollars come to ask me for advice--they don't care if I'm Chinese.

ASIANADIAN: Yet, does society really allow people from other 'ethnic' groups to climb the social and economic ladder? Many are really not given the opportunity.

TUEY: I think it's a matter of attitudes. Take my case for example. Shortly after I arrived, my father died. I was totally on

my own...when I finished high school, I only had 35¢ in my pocket. Still, I managed to get through university and establish myself as an artist. Yes, it used to be difficult for minority groups to enter the business world.....or anything for that matter. But if you have the self-discipline and drive in your pursuits, as I've said earlier, it will get you a long way. Your personality and mental attitude also have a lot to do with it. When you're at the top, and you have that positive attitude, it transcends colour and race. That will get you much further than either wealth or a title.

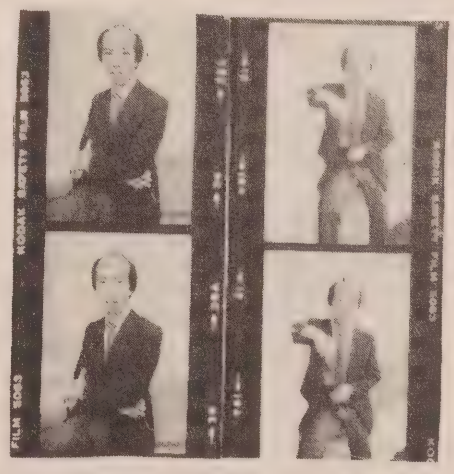
ASIANADIAN: Would you consider yourself a success?

TUEY: What is the definition of success? To some people, success is owning a castle, to others it's power. I guess 'success' in the fact that my colleagues and clients consider me the best in the field is a criterion for me....

ASIANADIAN: By your definition, then, how do you perceive yourself?

TUEY: I suppose I'm pretty close to being 'successful'. To me, success is coming to terms with yourself and understanding what it is you're doing and this is where you want to be in this particular time in your life. But life is constantly changing. In university you're wound up in your studies, looking toward the future. Then, when you get your first job you find you change again--getting away from the academic life into the real world where you're dealing with people and the economics of making a living. Then, as you work, you start to think about your career...what is beyond the career stage. What are your ambitions, desires?...Once you get where you want to, your thoughts will change again-- it's a natural evolution.

My philosophy has helped me immensely...I can't emphasize enough the importance of striving for excellence. You must think very, very positively. People tend to complain about things--life is never perfect. You can always pick at things, but the problem with that kind of attitude is where does it get you? I won't take you from one point to another. When you think the other way, however, positively, it's constructive. Even if you are born poor, there are all kinds of opportunities out there for you to explore. Don't let failure deter you. One doesn't always find success in every field you strive in, but there are still other opportunities out there. When you're the best, money becomes secondary. As long as you don't have massive material needs, how much money do you need to live on? Those people who have a tremendous desire for material things don't know where they're going.



Reviews

Dorothy Blair Shimer (ed.) *RICE BOWL WOMEN: Writings By and About the Women of China and Japan.* Scarborough, Ontario: New American Library Inc., 1982, pp. x + 390. Listed price: $3.95 (paperback)

As the subtitle of this book indicates, it is an anthology of writings by and about women in China and Japan. Half of this book deals with Chinese women, the other half with Japanese women. This review is only concerned with the former.

First of all, we have to recognize the fact that not many original documents on Chinese women (especially those written by women themselves) were translated into the English language. It is in this context that Shimer has contributed most, for she has put some of the translated works into one book. However, one must note that she has not translated any of the works on Chinese women in her book.

The book also provides insights (however sparing they are) on the experiences of women. This is largely confined to the stories quoted in the "Modern Period". We may learn from these modern stories the isolation of pregnant women (Pa Chin's "The Curse of the Blood-Glow"); the pain of footbinding, ear-piercing, and arranged marriage (Hsieh Pingying's "Girl Rebel"); the torture of a child-bride (Hsiao Hung's "The Child-Bride"); the slae of a wife (Jou Shi's "Slave's mother"); and the humiliation of a wife discarded by her husband (Pai Hsien-yung's "The Elder Mrs. King").

Again, only in the "Modern Period", Shimer's stories talk about the rebellion of Chinese women against social oppression. The most obvious ones are Chao Shu-li's "Meng Xiangying Stands Up" and Hsieh Pingying's "Girl Rebel". In the first fiction, the key character -- Meng Xiangying -- fought back her mother-in-law's abuses by talking back, attempting to commit suicide, organizing women, and heading the Women's Association. In "Girl Rebel", the main character tried to break off her previous marriage engagement and failed. Then she refused to have sex with her husband and finally escaped from her home.

Apart fromt the above-mentioned features, I found Shimer's book disappointing. She talks about the importance of religion, "ying-yang", and "rice culture" on the life of Chinese women in her "Preface" and "Introduction". After reading the book, I still cannot see their connection, with the exception of the first story (Yuan Chiao's "Red Thread Maiden") where the author descscribed reincarnation.

The title of the book ("Rice Bowl Women") is deceptive because it gives the readers the impression that Chinese women are all the same irrespective of their class and regional backgrounds. To put it mildly, such a position is quite naive. The experience of a gentry woman was very different from that of a peasant woman. This may be seen when we compare the women in the "Red Thread Maiden" and "The Lady Who Was A Beggar" or "The Child-Bride". In addition, anyone who understands China should be aware of the tremenduous variations in different regions, and how they affect the status of women. In general, women in the south were usually engaged in agricultural work, while those in the north were not.

Shimer claims that she has taught "Oriental literature in the Department of English at the University of Hawaii, and has had wide experience both travelling and sojourning in the Orient", unfortunately this does not show in her work. I agree with Shimer when she said in her Preface that "this anthology is not intended as a work of scholarship."

What really are the themes of this anthology? This is the question I would like to pose. If Shimer wants to illustrate a variety of women's experiences, then her book should include those of the working class, merchants, ethnic minorities, and many others. But her book consists of a limited range of women's experiences. If she intends to depict women as heroines, then "The Story of Ts'ui Ying-ying" (which portrays a woman of shifting character) and "The Lady Who Was A Beggar" (which shows women as losers)

(to be continued on page 31)

Joy Kogawa, *Obasan*. Toronto: Lester and Orpen Dennys Ltd., 1981. 250 pages, $7.95 (paperback)

"No ethnic group in Canada has ever been made to suffer as much as the Japanese-Canadians during the 1940's, because of the policies of the Canadian government."

Since Japan was at war with the Allied nations during World War II, bias against the Japanese was strong in Canada, especially after the bombing of Pearl Harbour in December, 1941.

The War Measure Act was invoked, and in February 1942, the cabinet passed the first of a series of Orders-in-Council that were to strip Japanese-Canadians of all their rights and property. Regarded as security risks, they were forced from their homes on the west coast and sent to live in internment camps or ghost towns in remote areas of northern British Columbia. Their property and goods were confiscated and eventually sold for a fraction of their value. In the spring of 1945, without jobs or homes to return to, Japanese-Canadians were given the choice of relocating east of the Rockies or going to war-devastated Japan, a country most of them had never known.

Joy Kogawa's novel, *Obasan*, tells the moving story of one Japanese-Canadian, multi-generational family and its experiences during the Second World War and its aftermath.

The structure of the novel consists of an outer framework surrounding the main story; the novel both begins and ends in the recent past, on the occasion of Uncle's death in 1972. The narrator, Naomi Nakane, comes to comfort elderly Obasan (which means Aunt), Uncle's widow, and to await the arrival of other family members for the funeral.

Through reading Aunt Emily's journal, and through the process of Naomi's own memory, the story of the family's wartime experiences gradually unfolds, in the interior of the novel.

In 1941, Naomi is only five years old. Through her eyes, we see her forced separation from her mother, then father, grandparents and aunt, and sense her bewilderment as she and her family become "enemy aliens" in their own land. Naomi and her brother, Stephen, accompany Obasan and Uncle, now their substitute parents, to Slocan, a small community in the northern wilderness. There, they and other Japanese-Canadian families will spend the war years in isolation and under primitive conditions. After the war, the family is relocated to the beet fields of Southern Alberta to endure even worse hardships: drought, heat, sand, endless soil, a chicken-coop home, and the hostility of the white community.

Although the novel deals with human tragedy, Kogawa does not write in an impassioned, emotional style. Rather, she is a master of understatement; the calm recitation of events belies the horror and suffering they contained. The power of the novel derives from the beauty and control of the writing, the vivid dream imagery and symbolism, and the juxtaposition of contrasts: hope and despair, life and death, joy and sorrow, separation and reunion.

A poet as well as a novelist, Kogawa has a fine appreciation of all the senses. Her descriptions contain a wealth of visual, aural, and tactile detail. The evening scene of Grandma Nakane's funeral pyre on the mountain creates an impression that is not easily forgotten. The descriptions of the various houses and drawn from Kogawa's own memory of actual homes she had lived in at Marpole, Slocan, and Granton.

The development of the characters is subtle. Rather than describing her thoughts and emotions at any length, Kogawa uses dreams to reveal Naomi's innermost feelings. Quickly-shifting dream images and patterns show, thorugh the power of the unconscious mind, the inner fears and terrors that possess her.

The dream imagery may play such a dominant motif in the book because it was through her own dream that Kogawa was inspired to write the novel. While she was doing research at the Public Archives of Canada in Ottawa, her inspiration became a compulsion to write *Obasan*.

Although the novel is somewhat autobiographical, the character are largely fictional. The portrayal of Aunt Emily as a political activist, nevertheless was based on the letters of an actual person, Muriel Kitagawa. However, the use of newspaper articles, letters, and journals presented by Aunt Emily, while adding historical authenticity, may at times detract from the narrative flow of the novel.

With *Obasan*, Joy Kogawa has written a compelling portrait of the Japanese-Canadians, and a tribute to their strength. The first two hardcover editions have already sold out, and at the time of writing this review, the third edition, in paperback, has almost sold out. The book is also selling well in the United States, and a Japanese language edition is now being prepared. Recently, the Canadian Authors Association awarded *Obasan* the silver medal and prize for best prose fiction of 1981. *Obasan* has certainly secured Joy Kogawa's reputation as one of the finest and most successful poet-novelists in Canada.

Diane Yip

MARCO POLO
NBC-TV mini-series. May 15-19. Directed by Giuliano Montaldo. Produced by Vincenzo Labella. Written by V. Labella, G. Montaldo & David Butler. Cast includes Ken Marshall, Ying Ruocheng, Ishida Junichi, Leonard Nimoy, James Hong, Beulah Quo, Agnes Chan, Soon Teck Oh, Denholm Elliott, Tony Vogel, En Hesen, Gao Fang. Guest stars: Burt Lancaster, Anne Bancroft, John Houseman, John Gielgud.

Marco Polo set out from Venice in the early second half of the 13th Century. At that time most of what we take for granted as European culture did not exist. This was a Europe before coal and gunpowder. A Europe before the Renaissance, over two hundred years before the Mona Lisa. Raphael, Titan and Michaelangelo were not yet born. Perspective was still a mystery. The European diet lacked not only pasta (which Marco Polo was to bring back from China) but also the now common potato and tomato imported from the New World.

Politically, this was a time of strife within the great feudal powers and the Catholic Church. What we now know as Spain was still partly under Moorish rule. And of course, Italy was not to be united for another six hundred years.

It is in this light that we must look at the awe with which Marco Polo held the civilizations of Asia; civilizations far more technologically complex than his own. It is interesting to compare his accounts to those of later European visitors with their colonial aims. The ideology of white and European supremacy had not yet been formulated.

The acknowledgement of this fact and the Chinese Empire's lack of religious orthodoxy are two of the few themes that producer Labella and director Montaldo lift from Rusticiano of Pisa's telling of the Marco Polo journey.

Ironically, these are the same two aspects that *Globe and Mail* critic Rick Groen found objectionable about the ten-hour NBC television mini-series. Writing in the May 15th Entertainment Section, Groen affirms that the presence of both these themes is

> *"...clearly designed to appease the Chinese government which in return for its cooperation stood close guard over the script. Consequently, the provincial Italians are constantly expressing wonder over the sophisticated Oriental ways. And religious orthodoxy of all stripes (except the humanistic) is constantly portrayed as the quickest route to a narrow mind and a bellicose bent. Indeed, in this incarnation, the fearsome Khan himself becomes a practical libertarian who accepts all faiths but embraces none--a spot of Marxist revisionism that proves Kipling wrong. When East and West gather on common profit-making ground, the "twain" not only meet but positively embrace."*

The Eurocentric assumptions so clearly absent from Marco Polo's journal are so alive in 20th Century North America that Groen doesn't even bother to check his history and gleefully uses the opportunity for a little trendy red-baiting.

Unfortunately, Montaldo is rarely as true to either the content or texture of the original text. On the one hand he tried to give the audience everything they either associate with or want to see in a travelogue of China. For instance, the Great Wall, which is never referred to by Marco makes a mandatory guest appearance. On the other hand, there was the idea that TV viewers were stupid and had to be fed their history with a generous coating of sex, violence and intrigue. Unfortunately history has no plot and the sentimental nonsense actually looked tacked-on.

In spite of all these concessions to the imagined audience, *MARCO POLO* was a bore; ten hours that could,should have been edited to three. There was little that the exquisite scenery or the accomplished acting of Ying Ruocheng could do to alleviate it.

The pacing was not the only problem. Ying was one of the few actors who succeeded in their roles. Because of an awful casting job, one constantly found oneself checking Lord Achmet (Leonard Nimoy)'s ears to reassure that the starship *ENTERPRISE* was not about to appear in the Forbidden City. Ken Marshall, following the Richard Chamberlain school of naivete makes a cute but unlikely Marco Polo. Anne Bancroft seemed very American to be dying in a 13th Century Venetian bedroom. The affect was exacerbated by some atrocious dubbing.

It is now fashionable to advertise, along with the director and actors, the budget of a film or television series. *MARCO POLO* cost over US$25 million. Unfortunately, money alone cannot produce art. Or good ratings.

RICHARD FUNG

Community News

YOUTH FORUM '82

This forum was organized by the Association of Chinese Community Service Workers in cooperation with the Metro Children's Aid Society, the Chinese Canadian National Council (Toronto Chapter), the Chinese Youth Connection, and the Toronto Board of Education.

It was held as a one-day event at Bloor Collegiate Institute (Toronto) on April 24 and aimed at discussing issues of great concern to visa students who are attending high schools in Metro Toronto.

What emerged from the conference was that the Chinese visa students are quite concerned about the tests in English proficiency. They see them as obstacles to getting into some university programs.

Another issue, which is viewed by non-Chinese as problematic, is the lack of participation in Canadian life. Mr. Arno Liebster (a teacher in English as Second Language) summarized his "survey" of teachers' images of Chinese students: the positive images were that Chinese are quiet, respectful and cooperative; the negative ones were that they are passive, pathetic and dull. He argued that all these images seemed to project the idea that Chinese students do not participate enough. He therefore pleaded for more participation on the part of the Chinese students in Canadian life (rather than studying all the time).

This conference was attended by 100 people, mostly of high school age. It was a successful event because most of the attendants there were young people.

"GOLDEN MOUNTAIN" EVENT

The Asianadian Resource Workshop and the Chinese Youth Connection co-sponsored a presentation of the CBC film 'Golden Mountain" at Cecil Community Center (Toronto) on June 9. It is a film on the history of the Chinese in Canada.

In addition to showing the film, several panelists were invited: Terry McCartney (Executive Director of the "Golden Mountain"), Nancy Ing (Researcher of the film), and Dora Nipp (Graduate student at the University of Toronto). They made comments on the film and clarified a few issues raised from the floor.

It was attended by roughly 50 people. and they enjoyed the show and discussion as well as the refreshments provided by the Chinese Youth Connection.

Studio Hing Mak

553 MILVERTON BLVD.
TORONTO ONT.
M4C 1X6
CANADA
TEL:429-4375
SCULPTURES PAINTINGS
TEACHING

CAMBODIAN CELEBRATION OF NEW YEAR

On April 9, the Cambodian Community of Ontario sponsored an event to celebrate the Cambodian New Year at Ralph Thornston Community Center.

It began with a Buddhist ceremony, followed by speeches, dinner, and a dance. The speeches stressed the unity of Buddhists across nationalities. The dinner was a buffet with many dishes. The dance was a misture of Cambodian music and Western disco. Roughly one hundred people showed up, and it was considered a great success.

asianadian reader survey

We would like to find out the opinion of our readers so as to better the contents and format of *The Asianadian*. Kindly answer the following questions and mail them back to us. Thank you.

1. How did you obtain this copy of *The Asianadian*?
   (a) subscription
   (b) from a friend
   (c) at bookstore
   (d) other (specify): _____

2. Which articles (features) in this issue did you find particularly interesting?
   _____
   _____

3. Which articles did you find the least interesting?
   _____
   _____

4. Please estimate the number of issues of *The Asianadian* which you have read over the past few years.
   (a) one
   (b) two - five
   (c) six - ten
   (d) more than ten

5. What topics would you like to read in future issues?
   _____
   _____

6. Should the magazine focus on a particular theme (topic) for each issue, as it has done in the past (eg. media, women, ...)?
   Yes
   No

7. Would you prefer if *The Asianadian* were small-sized newspaper format?
   Yes
   No

8. How do feel in general about the tone of the mafazine?
   too radical
   too academic (not enough on current events)
   not radical enough
   it's fine as it is
   other (specify): _____
   _____

9. Do you have any suggestions on how *The Asianadian* could be improved? (Use a separate sheet if you want)

The following section is optional:

10. Which age range do you fall within?
    under 21
    21-30
    30-40
    40-50
    over 50

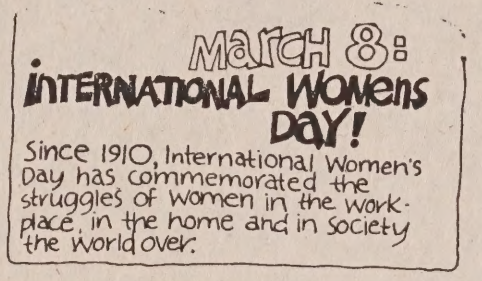
11. What is your ethnic background?
    _____

12. What is your occupation?
    _____

betray her wish. If she tries to illustrate Chinese women as fighters, apart from a few stories (which show this feature), she fails. This is witnessed in "The Child-Bride" and "Slave's Mother" -- both of which portray women as passive sufferers.

One of the central problems of this confusion is that Shimer does a terrible job in editing this book. She does not analyze the stories and link them together in a proper historical context. As Shimer confesses in her "Preface", the selection of stories "has been subjective and not based solely on critical evaluation by scholars in the field". Consequently, the readers are not clear why certain fictions are chosen, and others are not. Furthermore, they do not know what Shimer attempts to transmit in this edited book. My feeling is that her book does not have a coherent theme , and it look as if the book becomes merely another item on her personal resume, with minimal contribution to the academic disciplines and women's fight for justice and equality.

-- Bobby Siu


MARCH 8:
INTERNATIONAL WOMENS DAY!
Since 1910, International Women's Day has commemorated the struggles of women in the workplace, in the home and in society the world over.

SUBSCRIBE NOW!

DON'T miss this opportunity —— subscribe to the **ASIANADIAN** and be here and now with us, keep current on the latest Asian Canadian affairs and issues, know what your fellow Asians are talking about these days, be here, and tell your friends you read it first in the **ASIANADIAN.**

THE ASIANADIAN, published quarterly by the Asianadian Resource Workshop, P.O. Box 1256, Station Q, Toronto, Ontario M4T 2P4.

SUBSCRIPTION FORM

SUBSCRIPTION RATES:
(Check One)

- ☐ One Year, Individual $5.00
- ☐ One Year, Institution $8.00
- ☐ Two Years, Individual $9.00
- ☐ Two Years, Institution $14.00

NAME: _____

ADDRESS: _____

_____

CITY: _____ PROV: _____

POSTAL CODE: _____

(U.S. and overseas subscribers: add $1.50 per year)

Return Postage Guaranteed

THE ASIANADIAN
P.O. Box 1256
Station Q.
Toronto, Ontario
M4T 2P4
Canada

Second Class Mail
Registration Number
4438
Postage Paid
at Toronto, Canada